THE MISSIONARY

HERALD

AT HOME AND ABROAD

OCTOBER • 1945

CALL TO ACTION

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Prepare

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for the

POSTWAR EMERGENCY PROGRAM

OF OUR

CONGREGATIONAL CHRISTIAN CHURCHES

1945-1948

Through Your State Conference

The needs today are great . . . **CAN WE COUNT ON YOU?** *. . . Tomorrow they will be greater*

The Missionary Herald

At Home And Abroad

Vol. CXLI OCTOBER, 1945 No. 6

Editor: ANDREW VANCE MCCRACKEN

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COVER PICTURE OF A PROVINCETOWN, MASS., TOWN CRIER BY CHARLES PHELPS CUSHING

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The tragedies of history are the tragedies of the misuse of power; the decline of nations inevitably follows the possession of great power without the exercise of great leadership. But history also provides examples of the survival of mature cultures through the wise use of power.

The new position of the United States is that of the most powerful nation on earth. The new role of the United States, in the community of nations, is one of service and leadership. It is the greatest challenge in all the history of the American people.

JOSEPH C. GREW
Former Undersecretary of State

The Responsibility of Power

OUR world has come through the most destructive conflagration since man first rubbed two sticks together and produced fire.

No people on earth have escaped completely its horror, hopelessness and hunger. Indeed, in many respects, conditions throughout our world are not only worse than in the war years; they are worse than ever before in the long history of modern man.

Every report from the former battlefields of the world tells the same grim story of an unfinished victory.

At the same time, as former Undersecretary of State Joseph C. Grew reminds us, we of the United States have emerged from this war the most powerful people in the world.

What we shall do with this power and position in our world is, therefore, the most important decision in our American history.

Shall we glory in our new power and resolve to make ourselves more powerful; bring our boys home from the former battlefields and wash our hands of the entire mess; neutralize our hearts and minds to right and wrong in other parts of the world?

But, remembering World War I and World War II, haven't we lost our immunity to "foreign" conditions, and aren't we so "entangled" in the world's business that this position is wholly unrealistic and impracticable in this year of our Lord, 1945?

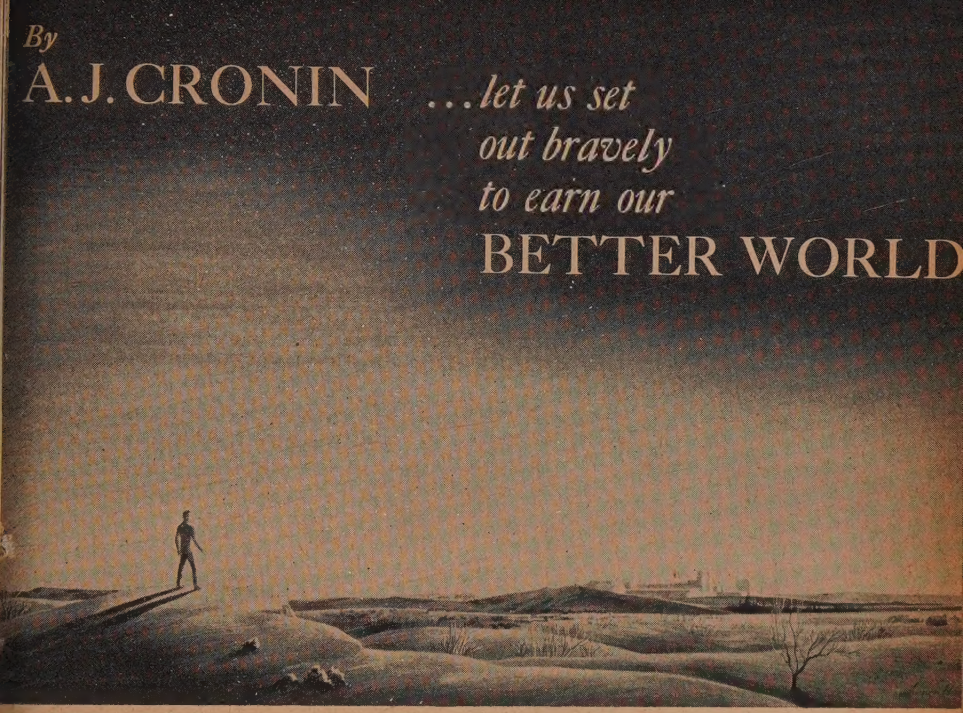
Is not the more realistic and Christian use of our power, our creative genius, our vitality outlined, in part, in the Postwar Emergency Program of our Congregational Christian churches—to administer relief to suffering people everywhere; to rehabilitate peoples and institutions uprooted by the fortunes of war; to build understanding and goodwill in all tension areas; and to do all this in the name and spirit of Christ?

Believing that the only future open to us is a future of Christian sharing, our State Conferences, to whom we dedicate this number of *The Missionary Herald*, are outlining their programs and strategy. "In His name and for their sake," let us each one coöperate. We cannot and must not fail. To do so would be to misuse our power and to fail our divinely appointed task as Christians!

By

A. J. CRONIN

...let us set out bravely to earn our BETTER WORLD



MOST of us realize that, amidst the convulsions now shaking the earth, we face a crucial period, not only in our own lives, but in the history of mankind.

We are told that the old order is dissolving, that the new world presently to be arranged will be a splendid place, with jobs and automobiles and the latest scientific conveniences for everyone, with plenty, prosperity and peace stretching like paper streamers around the globe.

But despite these reassurances of the golden age to come there lurks in our hearts a strange uneasiness.

From bitter experience man knows the fallibility of statesmen, the fallacy of solemn treaties, the farce of some international pledges, which may be flagrantly disregarded overnight. He senses vaguely that it is not what is done for him that matters, but what he himself will do. He feels that he is standing at the crossroads, hesitant and beset, aware that his first steps will be fateful, yet uncertain of the way he must go.

At this juncture, when more than ever before he needs illumination, it is of supreme importance that man's view of his own destiny should not be obscured by the physical world which encompasses him.

Here, especially in this great, rich country of America, surrounded by the evidence of progress and of

---

Dr. Cronin is the author of three recent best-sellers, "The Stars Look Down," "The Keys of the Kingdom" and "The Green Years."

Title illustration courtesy of Champion Paper and Fibre Company.

As a thrilling view is often gained only by a long, hard climb, so our better world is achieved only by hard work and by patience

wealth, a man is apt to fix his objectives in purely materialistic terms and to measure his success or failure by the material possessions which accrue to him.

He hears on all sides the slogan: Enjoy, enjoy, enjoy! He attains, quite logically, the state of mind when the ultimate, indeed the only, object of his life becomes the full and complete satisfaction of his physical desires.

It is this comfortable, this insidious philosophy which constitutes the greatest evil in the world today.

If a man has any depth of vision, he must surely realize that more is required of him than a self-indulgent existence, or indeed that total self-indulgence will never bring him joy. For it is the greatest illusion to imagine that happiness is achieved by the full gratification of our hearts' desires. To such a man there must come a moment when he wearies of the things that he has won; when, bored and satiated, he feels himself existing in a multitude of useless distractions; when within himself he suspects with bewilderment and dismay that there is another purpose, some profound and eternal purpose, in his being.

It is then, in fact, that he discovers that beyond the kingdom of the world there exists a kingdom of the soul.

Some seven hundred years ago, in Assisi, there lived a man who was laughed at by a great many people of the town. This queer individual had the strange mania of trying to do good: he was neither greedy nor covetous, he envied no man, cared nothing for comfort or luxury. His whole life was a heroic denial of self, a glorious affirmation of the desire to help others. His austerities were severe and fantastic.

Yet Francis of Assisi knew a happiness such as few of us will ever know, and despite the mockery he left a mark upon his age and upon succeeding ages which will still remain when the glittering records of dictators and kings lie forgotten in the dust.

No one in his senses would expect modern man to achieve in every detail the perfection of the Franciscan ideal. A man who has an everyday job to do, and a wife and family to support, cannot suddenly resolve to retire to a mountain and become a saint. Yet if he cannot ascend the heights and claim a burning halo, at least he can go part of the way and warm himself at the flame. For this man of Assisi stands in his restraint, self-discipline and love of all mankind, as the perfect exemplar of that selflessness which is so urgently required in the world today.

It is a truism which requires restating that most of the evils which afflict humanity spring from the insatiable selfishness of men. Man, who blames everyone but himself for his own miseries, is himself responsible for all the woes and wretchedness which afflict him. If only this truth were more fully realized today!

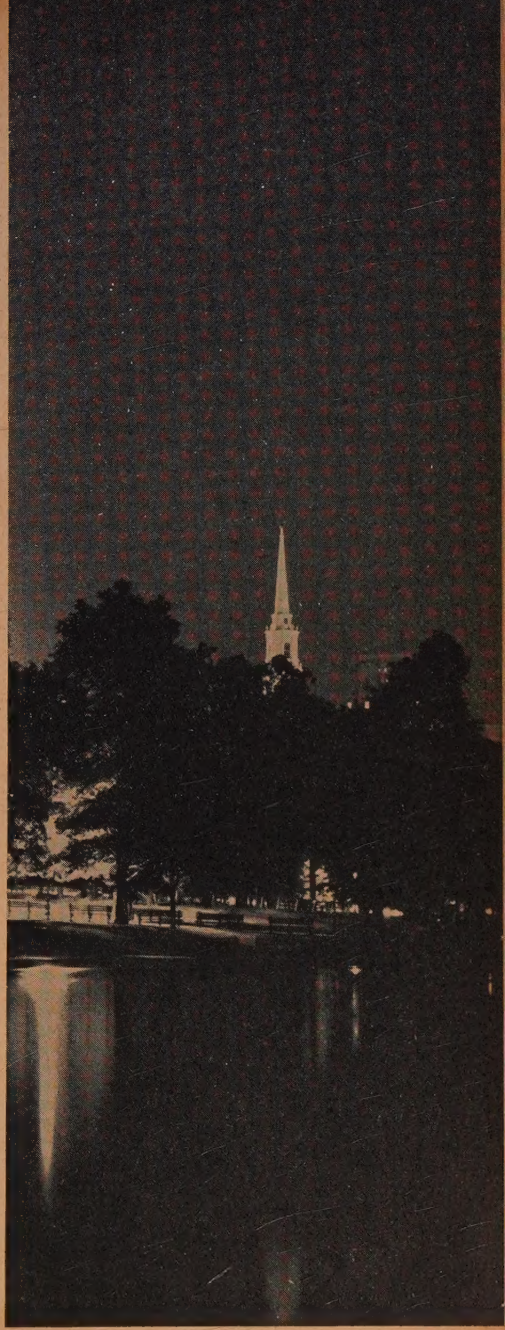
Then indeed would we stand on the threshold of a better world.

For the strange paradox is this—that man, despite his complex human nature, full of basic contradictions, is capable of infinite good.

Quite recently an instance of such shining merit was offered by the four ministers, all of different creeds, who were aboard the transport "Dorchester" when she struck a mine and began rapidly to sink. Amidst the dread and confusion, these men, handing out lifebelts from a chest on the doomed ship, found that there were not enough to go around. When the chest was empty, each silently removed his own lifebelt and passed that out, too. Then linking arms, these four stood together in prayer as the ship poised and plunged with them beneath the waters.

Here, surely is an epic of self-sacrifice, only one of many now being enacted in the wide and tragic theater of war, which proves that the spirit of Assisi is not dead; an example which should shame us all toward a higher level of individual conduct, stir us toward making the brotherhood of man more than an impressive phrase.

This is no time for apathy. The world, bankrupt of virtue and justice, has been brought almost to ruin by the perversity of godless men. From the crossroads of our dilemma we will never go forward, nor will we even survive, until we have each one of us re-embraced that faith almost lost upon the way, that faith of our Pilgrim forefathers, faith in God and in the right. Armed with this old faith, but with a new fortitude, let us set out bravely to earn our better world.



"Faith in God and in the right" should dominate men's lives as Park Street Congregational Church dominates Boston Common

Take one part fellowship, another part service, add the best leadership at hand, stir well, pour out through a state - and you have what we Congregational Christians call a State Conference.

What is a STATE CONFERENCE?

By Thomas Alfred Tripp

TAKE one part fellowship, another part service, add the best leadership at hand, stir well, pour out through a state—and you have what we Congregational Christians call a State Conference.

Ever since the Apostle Paul began his missionary tours among the churches of Asia Minor, the Christian movement has sought fellowship among its local congregations.

In our Congregational Christian polity, this desire for togetherness finds expression in the Association, the State Conference and the General Council, with its boards and committees.

The State Conference is a functional organization. Its purpose is to serve the churches and the Fellowship. There is no other reason for its existence. Linking the churches with the Fellowship at home and abroad, it provides the outward look and reach for our pastors and members.

Every Congregational Christian church belongs to a State Conference. Otherwise, they could not be members of the Fellowship. Each church has membership in an Association, which is a unit of the State Conference.

There are exactly fifty Conferences in our Fellowship. They range from small remnants of racial or other groups with volunteer leadership to state-wide organizations with highly competent staffs including, in some Conferences, in addition to the superintendent or executive minister, several assistants who are specialists in particular fields such as rural work and religious education.

Appropriate to the spirit of Congregationalism, the Conferences vary widely in nature and function, but they all have a local orientation. They serve the churches within their respective areas. They reflect the peculiar conditions of the state and region. Some vary with the racial composition of their constituents; e.g., the Negro Conferences. Some are dominantly rural; others principally urban; still others are both rural and urban.

Montana Illinois Oklah
Pennsylvania Georgia M
Texas Iowa South Dakot
New Hampshire Arizona
New Mexico Indiana Kan
Nebraska Tennessee Wyo
Mississippi Kentucky S

Thirty-three Conferences are more rural than urban in number of churches; seventeen more urban than rural. In other words, sixty-six per cent of our Conferences have a majority of their churches in rural areas. Only three Conferences are so highly urban as to have less than one-third of their churches in rural areas. However, because urban churches are generally larger, eighteen Conferences have less than one-third of their members in rural communities.

Work camps are sponsored by many Conferences that their young people may have actual experience in Christian cooperation

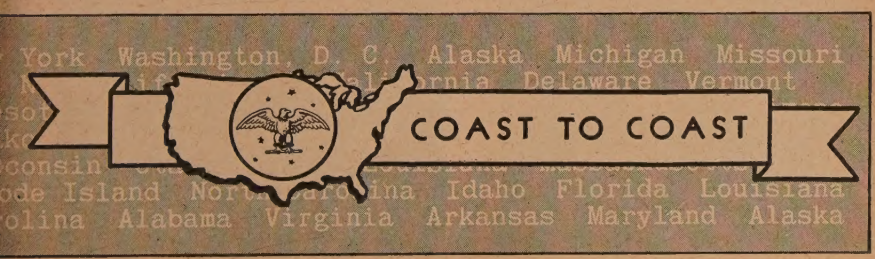
Thirty Conferences have a full-time superintendent or minister with perhaps one or more assistants. Three out of five, in other words, have at least one full-time executive. Because they have fewer churches, seventeen Conferences share the leadership of their superintendents. These are the Conferences which have been organized into districts under the leadership of our Board of Home Missions.

Superintendents of districts are full-time field workers and they may have one or more assistants, but their service is distributed over several Conferences. Only three Conferences are composed of remnant groups so small that they are able to carry on with volunteer leadership.

More specifically, what are the service functions of the State Conference and its staff?

Well, one of the crises in the life of every church is the calling of a new pastor. As a friendly counsellor to the churches, an increasing number of our churches are turning to their Conference executive for assistance in the selection of a minister. His knowledge of the churches and of the available ministers makes it possible for the superintendent to suggest a method of procedure, supply information about ministers, and secure data on others who may be under consideration. In this connection, pastors seeking new parishes find the superintendent to be a wise and helpful friend.

The Conference executive is also a strategist. When invited by the local church, he advises on church building problems, organizational difficulties and finances. Because he



knows his field, the superintendent will see where new churches should be located. He knows where churches should be federated, and tactfully assists in effecting desired unions. And so the Conference executive, as a minister to ministers and churches, serves in an endless number of ways for the benefit of our churches and ministers.

Our Conferences organize state meetings to conduct the business affairs arising from the common interest of the churches. These meetings provide inspiration, fellowship and information without which the church could not long survive in health and vigor.

In many other ways, the Conferences serve as agencies through which our churches express mutuality of interest and concern. They own and conduct summer camps for conferences of young people and adults. They organize the State Pilgrim Fellowship, the women's work and the Laymen's Fellowship. They give each church the assurance that it is not alone but that it is an integral part of a "greater congregation" of many churches working for the same ends and purposes.

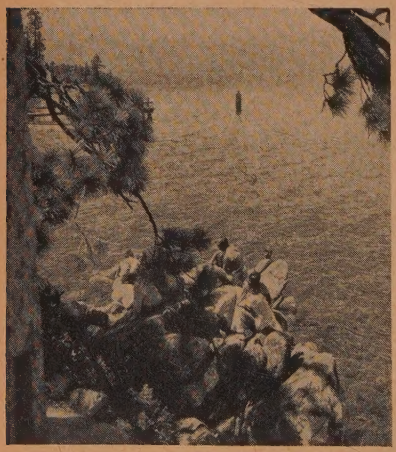
The State Conferences are also a link between the churches and the national boards and agencies of our denomination. This link connects the local congregation with the world-wide Christian community. Through the Conference our churches co-operate with other denominational bodies, and interdenominational co-operation has been improved in many communities by State Conference leadership.

It is true that our Conferences grew up adventitiously, but all of them are not only useful but essential to the life of our churches. They are, in reality, our church at work in faith and fellowship on our common goals and problems.

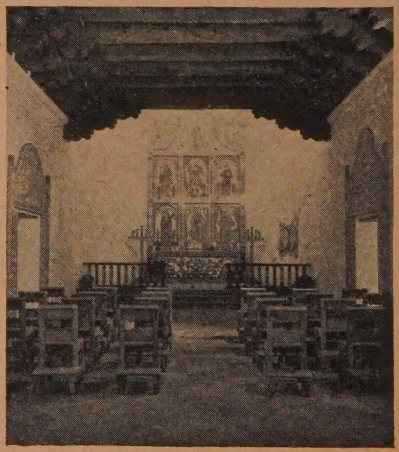
Dr. Tripp is Executive Secretary of the Town and Country Department of the Extension Division of our Board of Home Missions.

Picture on page 7 from American Friends Service Committee.

The summer conference is becoming increasingly important as a means of cementing the fellowship of Conference groups



Many Conferences are developing Conference Centers. Below, the chapel at "La Foret," retreat of our Colorado Conference



It isn't that we like to go after money! Somehow the very thought of it always sends a chill down our collective back. But the fact is that here in Washington State, where the B-29's roar off the lines, we must have it for postwar projects.

By Claton S. Rice

We must have money because we are a part of a great national and international church. We know that destroyed missions belonging to our Fellowship must be rebuilt. We are aware of some of the new responsibilities and obligations which will fall upon our churches in the postwar period. To meet these, we need money.

Therefore, the Washington Congregational Conference is out to raise $90,000 as its share of the $4,500,000 national askings.

But it is not for the national and international work alone that we need money. There are certain needs here in this Conference which must be met. It takes money to meet them.

For instance, when the Council of Churches allocated a responsibility to us out in the Magnolia area, one of the finest residential areas of Seattle, we accepted it gladly. Many of our people are moving out in that direction. Some already live there. Our older churches, still strong, in certain areas are undergoing the usual process of attrition, as people move in and out.

Therefore, we need new churches, as every city does. We are starting from scratch. Therefore, the Conference is setting aside $40,000 for the Magnolia building. Augmented by what the local people will give, we expect to construct a worthy building there.

Our student work at the University of Washington has suffered for years because we have not been adequately housed. University Church, assisted by the Church Building Society, purchased five lots just north of the campus in Seattle. They are building special rooms for us. The student work is to be handled in the new plant. Because University Church, which is not a wealthy church, is making adequate provision for us, we feel that we must share in the cost of the building. We are therefore setting aside $35,000 for this purpose.

At Pullman, the state college town, where we have always been inadequately housed, a project is under way for a new building. We are in a peculiarly strategic situation there. Our church is located adjacent to the campus on a main artery. We have real leadership in the pulpit, drawing many students, as it is. We are setting aside $17,500 for our share in their new building, because they are caring for our students.

The young people's summer camp which we are developing on Lake Coeur d'Alene, Idaho, called Camp N-Sid-Sen, needs a chapel and new dormitories. We are asking for $7,500 for this purpose.

Add $10,000 as campaign promotional expenses to that which we have already allocated, and it totals $200,000, the amount for which we are asking. We have approximately 17,000 people in our Conference churches. Two hundred thousand dollars is a lot of money to be given by 17,000 people in addition to their other gifts. We feel that we will get it, however, for our people are loyal and believe in our Congregational way.

We have set up a strong central committee, headed up by the Moderator of the Conference, John F. Dunstan. We are appointing a chairman for each area. We are scheduling a group of area meetings to be held about the middle of September, at which Dr. Albert D. Stauffacher, Minister of the Missions Council, is to be with us. We are preparing a well-printed, illustrated brochure stating our needs and our hopes.

We are suggesting apportionments to churches on a three-fold basis: membership, congregational expense and benevolence giving. The two-three-three basis used by the Methodist Church in its postwar campaign is being considered: that is, twice each church's percentage of the total Conference membership, plus three times its percentage of total congregational expense, plus three times its percentage of the total Conference apportionment—divided by eight.

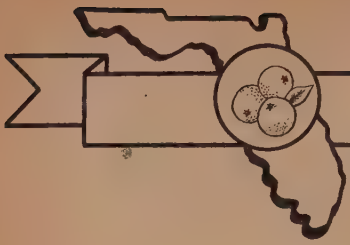
We realize that any apportionment we may send out will be modified by the churches as they see fit. It is our hope, however, that, with some additional large gifts, we shall be able to go over the top.

Bombers for destruction and lumber for construction are produced side by side in Washington, a state with peacetime plans

Some of our churches want to handle the campaign in their own way. We are allocating money to such churches for campaign expenses. Others will raise it through a larger effort on apportionment giving and through the Committee for War Victims and Reconstruction. Still others will want special help from the Conference office. We are directing the program from the office, with some additional stenographic help. We are very hopeful that by February 1, 1946, we shall have in cash and subscriptions the full $200,000.

We face this program with trepidation—and also with joy. It is the first genuinely large task of money raising we have given our people during this war period. It is high time we were at it. If much money which is available today is tinged with war stains, we feel that it is right that some of it should be used for purposes which defeat future wars. Washington Conference, with headquarters located in the home of B-29's, believes that the church of Christ, planning wisely and working hard, can make sure that these bombers, in the near future, are beaten into the blessings of a world at peace.

Mr. Rice is Superintendent of our Washington State Conference.



A ten-point plan in FLORIDA *gets under way for the postwar period*

By William N. Tuttle

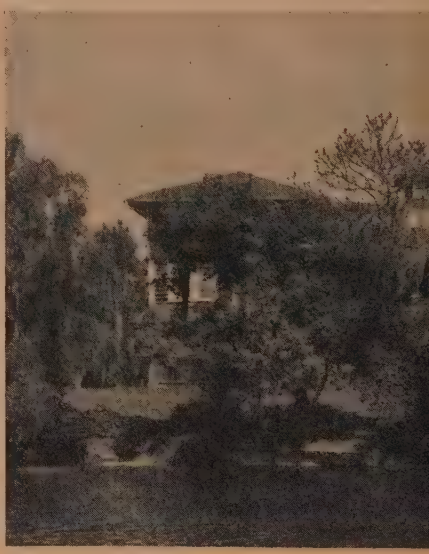
The Florida Congregational Christian Conference is a war baby. As an independent, self-supporting Conference, it was not yet a year old when V-E Day was celebrated. Like all those who are born during wartime, it stands upon the threshold of an era.

Florida is a big state, second in size of the states east of the Mississippi. Five hundred miles separate Union Congregational Church in Jacksonville from the Church of the Pilgrims in Key West. In between are thirty-three other churches, which have a total active membership of five thousand. Florida, with its twin, Colorado, is the youngest of our State Conferences. It is also the smallest and in proportion to its size, it has the biggest job cut out for it.

Many factors contribute to the nature of this job. Before the war, Florida's population was increasing more rapidly than that of any other state, an increase which war has accelerated. There has been a rapid infiltration of industry with resultant growth in capital assets and industrial know-how. Florida knows that industry has come to stay.

Tourists and vacationists are in the very foreground of the Florida picture. There are luxurious pleasure resorts and more modest winter havens for those of lesser means. Not so often noticed are the vast prairies containing more cattle than any other state save one; social frontiers in race relations; shifting urban populations; migrant workers and Latin people both within the borders of the state and brief air minutes away in the Caribbean.

Lake Byrd Lodge, Avon Park, is the newly ac
ference. With projected improvements, i



Nearly 40,000 servicemen have visited Union Congregational Church in Jacksonville. This church understands their poblems and knows how to welcome them as civilians

Florida's over-all plan for postwar expansion embraces (1) church extension, (2) church reorientation, (3) Christian education, (4) rural life, (5) race relations, (6) ministry to Latin peoples, (7) radio ministry, (8) Christian stewardship, (9) ministry to returning service personnel, (10) and development of the common life of the Conference through a Conference Center. Each of these projects is involved in the changed conditions which are anticipated at the final cessation of hostilities.

ference Center of our Florida State Conme a true center of Conference activities

In less than a year's time four new churches have been organized in the Florida State Conference. We have gained in both valuable experience in the techniques of church extension and the conviction that there are more opportunities to establish new churches than the Conference can possibly meet. We have set ourselves a goal of at least one new church per year in the next five years. After a careful survey to determine the location, there must be a judicious choice of leadership, and adequate support for the early years in the life of the church must be provided.

Most of Florida's older churches have plans for reorientation to postwar needs and opportunities. Some plan extensive additions to existing buildings, while others are exploring the advisability of relocation. Nine

churches hope to acquire parsonage properties. Some churches in large cities need a readjustment of their entire program to the rapidly shifting social and population trends occasioned by rapid growth and industrial development. In some cases these needs can be met with local resources reinforced by normal aid from our Church Building Society, while others will require temporary financial undergirding of a substantial nature.

Christian education has been conspicuous by its absence in many Florida churches. In numerous communities where formerly the membership was preponderantly made up of elderly retired people whose children were no longer in the home, the influx of new population has brought many children and young people. Attendance at the young people's summer camps in 1945 has been double that of the previous year.

Florida is in the so-called "Bible Belt," so that there is a challenge to bear a liberal witness not only through education, but also through the medium of radio as opportunities may present themselves.

Committees are being organized to discover opportunities for our churches to be of service in race relations, rural life, stewardship and ministry to returning servicemen and women. Florida has had unusual occasion to become acquainted with the members of the nation's armed forces. Several churches have maintained outstanding programs of service to the boys who have trained at the innumerable camps and fields of the peninsula.

Byrd Lodge, the State Conference Center at Avon Park, fits into all of our postwar plans. Here on a beautiful lake, centrally located, is a place which can be used the year around for meetings of committees, the Women's Federation, the ministers' convocation, camps and conferences of the young people and even the annual meeting of the Conference itself.

The Congregational Christian churches may never dominate Florida by their numbers, but they are determined to be a liberal, progressive, friendly family of churches on one of America's new frontiers.

Dr. Tuttle is Superintendent of the Congregational Christian State Conference of Florida.

Attendance at the Junior High Camp held at Lake Byrd Lodge in 1945, below, as well as that of the Senior Camp, doubled the best previous attendance for these camps

"FORWARD through the ages, in unbroken line" will be the postwar theme song of our New Hampshire Congregational Christian Conference as we look ahead to 1951, the 150th anniversary of the founding of the New Hampshire Missionary Society.

By Robert G. Armstrong

The Society was organized in Hopkinton, N. H., in 1801. Later it became the N. H. Home Missionary Society, and more recently it was merged into the New Hampshire Congregational Christian Conference.

The church of our title picture is located in Pelham, New Hampshire.

And our plans for an adequate observance of this anniversary involve the whole postwar program of our Congregational Christian churches in such a way as to meet specific spiritual and financial goals.

One long step forward has already been taken in the commissioning of Marshall Mack Stevenson as Life Minister to the town and country churches of New Hampshire. A special commissioning service was held in May, in the First Congregational Church of Concord. The processional of choir, trustees and ministers, Dr. Albert D. Stauffacher's challenging sermon, the inspiring music, the impressive act of commissioning—all made the service one of deep significance.

Mr. Stevenson dedicates his life to work in small town and rural centers. He serves under the general direction of the Board of Trustees of the Conference, but with independence in creating the program in his parish. The Board will determine how long he remains in a given parish and where his ministry will be most needed.

Mr. Stevenson is not a pastor-at-large. He is the pastor of a definite parish. The purpose of thus commissioning him is to insure a longer term of pastorate in the rural church and to conserve his special abilities for work in such churches. It is expected that he will remain at least five to seven years in a parish, until he has brought that parish to self-support and to a place of dignity as a church. Then he will be sent to another community for the same task. His satisfaction will be gained, not in ecclesiastical prestige, but in the knowledge that he is serving in some of the neediest fields within the Conference.

As part of this forward-looking postwar program of the Conference, it is hoped to commission at least two or three other men for the same ministry. The "source springs" of our Fellowship are in these rural areas, and unless we strengthen and increase the rural church, our whole structure will deteriorate. As agriculture has always been the basis of civilization, so the rural church is the basis of a strong urban church.

The anniversary committee of our Conference has projected other definite objectives for the next five years. There are seven spiritual objectives:

First, a net gain of twenty per cent in the membership of our churches;

Spiritual Objectives

1. A net gain of twenty per cent in the membership of our churches in the state.
2. A gain of fifty per cent in the average church attendance.
3. Enrolment of every church school as a world service school.
4. A Pilgrim Fellowship or other youth group in every church.
5. An organized and integrated men's group in every church.
6. A women's society in each church, integrated with our national program.
7. One or more recruits for Christian service from each church.

Financial Objectives

1. An increase in giving to missions through church apportionment.
2. Completion by each church of its Unit Plan quota.
3. Every church to contribute each year to C.W.V.R.
4. In five years, $150,000 in conditional gifts or legacies.

Dr. Armstrong is the Minister of our New Hampshire State Conference.

Second, a gain of at least fifty per cent in the average church attendance, or a regular average church attendance equal to one-half the total membership;

Third, the enrolment of every church school as a world service school;

Fourth, an organized Pilgrim Fellowship or similar young people's group in every church;

Fifth, an organized men's group in each church, closely integrated with the program of the church;

Sixth, one strong, well-organized society in each church of all the women in the church, closely integrated with the program of the Department of Women's Work;

Seventh, within the five-year period, one or more recruits from each church for the Christian ministry of the mission field.

The financial objectives are four in number:

First, the attainment of an increase in the giving to missions through the church apportionment. One cent per week per member each year for the next five years is sought in churches now giving five cents per week per member or less.

This pleasant white house, below, is the home of the New Hampshire Congregational Christian State Conference. William S. Gooch, in circle above, is its president

A minimum of ten cents per week per member is sought in churches giving at present better than five cents per week per member, and a gain of at least twenty per cent will be the goal for churches giving more than ten cents per week per member.

Second, the completion by each church of its Unit Plan quota.

Third, every church to be a contributor each year to the Committee for War Victims and Reconstruction.

Fourth, to seek in the next five years a total of $150,000 in conditional gifts or legacies for the work of our Conference.

The anniversary committee believes that a strong church spiritually will be the best security for a strong church financially. The financial goals are rooted deeply in the spiritual goals. Without the spiritual emphasis the financial goals will never be achieved.

One of the weaknesses of our Protestant churches today is provincialism. A man joins the First Congregational Church of Kew Corners and all too frequently that is the end of the matter. There must be the insistence that when a man joins a church he is making a commitment to the church as the Body of Christ, and in line with that commitment he becomes a steward of all his possessions in the name of Christ.

The goals set forth by our anniversary committee have been carefully and realistically weighed. They can be achieved. Indeed, our churches can surpass the financial goals if the spiritual objectives are achieved first. In attaining these financial goals, our New Hampshire Congregational Christian Conference will far exceed the proportionate quota assigned to it in the total national effort.

An annual institute is held for New Hampshire ministers. Facing camera, at right, is Marshall Stevenson, Life Minister to our town and country churches in the state

THE WHITE MAN'S CONSCIENCE

By Lillian Smith

Our American Missionary Association has the most practical and Christian program of any agency in the field of race relations. Officials of our District of the Southeast are preparing to launch new postwar developments of our historic program in the area of education, goodwill and interracial understanding.

EVER since the first white Christian enslaved the first black man, the conscience of America has been hurting. Had we as a people not been Christian, had we not believed in the teaching of love and brotherhood, it would have been easier. For a man who does not believe in the equality of human need, who does not claim a stake in the democratic ideal, has no problem with his conscience when he takes a stand for white supremacy.

Hitler was shrewd enough to know that a conscience is a heavy thing to take with you on a journey back to savagery. Hence he tried to destroy utterly the concepts of Christian love and brotherhood; he tried to wipe out notions about the equality of human need; he did everything possible to keep the conscience of the German people clear so that they would be free to give their minds and hearts completely to the job of destroying the rights of others to live like human beings.

And we? Let us look at ourselves in humility and honesty. The white man in America was willing neither to give up Jesus nor to give up the slave. He was willing neither to give up democracy nor white supremacy. He was willing neither to give up his conscience nor his way of life. Today he is still unwilling . . .

What a profound conflict it has created! A conflict that tears the heart and mind of Americans, doing strange things to our culture, our personalities, our children, seeping

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Miss Smith is editor of "South Today" and author of "Strange Fruit."

Photographs from Marion Palfi, Alexander Alland, and Rosenwald Foundation.

Fisk University, in Nashville, Tennessee, strives to maintain a well-balanced curriculum, that its graduates may be well-rounded individuals able to lead their race

through every level of our life like a slow-spreading poison.

Our conscience has never let us rest. But we have learned, as the years passed, to talk back to it. We were compelled to think up a lot of things to say and we have said them.

We began by giving a name to this trouble, for folks feel better when they can find a name for what is troubling them. We called it "the Negro problem"—projecting upon the Negro the millstone that our conscience had hung around our own soul. Yes, and today we actually are still calling it the Negro problem, though we don't know why and never have known why the Negro is a "problem." Even science cannot discover one thing about the Negro as a Negro that makes him a problem —no inferiority of mind or body as compared with the white man; no difference in the way his emotions function; no difference in ability to adapt successfully to any culture, however complex it may be. He, like you and me, is a human being in search of a world where he can feel at home. That is all science can tell us about the Negro.

It is a curious thing to me that when we talk about Germany and the Jews, we don't speak of the "Jewish problem." We talk about the problem of the Nazis and their racial beliefs and acts of exploitation. We focus on the crux of the conflict and keep our eyes fixed there. But in America we study the Negro in order to keep from having to study the white man.

Why we have chosen the "skin test" for superiority, no one quite knows. There are all kinds of facile explanations, but the more profound reasons we have scarcely guessed at. Some people are satisfied with the obvious explanation that the black skin of the Negro gave us a color

conditioning. This historical accident undoubtedly played its role, but one can hardly be content with such an explanation. Others are satisfied with the suggestion that poverty and unemployment are at the root of racial prejudice and tension.

The more profound reasons we barely perceive. We know the white man—certainly the white Nordic—has a deep-rooted need to feel superior to others. We know he has an emotional insecurity, a fear of personal relationships, that have contributed to an urgent sense of sin. We know that our family life has often bred hate-love feelings that make for insecurity, for ambivalence in parent-child relationships. Some of us believe this deep-seated conflict may have driven the white Nordic into a regressive worship of his own image, into a "self-love," an infantile desire to be first; that all these factors together—economic insecurity, historical accidents, a sense of sin, and a feeling that he has betrayed the Christianity he professes—have combined to plunge him into a way of life that is like quicksand. This is a field that needs further study.

As we look across the earth today we are shocked by the deep chasms between people. Some of these have been dug by war itself; some by long years of poverty and unemployment; others by ignorance, by disease, by distance. But the deepest chasms

on earth have been dug by the white man. He has dug them with the sharp tool of his belief that his skin color gives him priority over other human beings, and their right to feel at home on this earth where they were born.

These chasms must be filled up. It is true that bridges can be built up across them also—and quickly. Bridges such as group efforts to get rid of poverty, to create jobs, to give civil rights to citizens. But nothing can fill up the chasm except—to fill it. And this is primarily the white man's job. And primarily the white Christian's job.

We must learn the lesson that all the earth needs to know: that Christianity, democracy and sanity, all three, center in love and brotherhood, in a sharing of a common humanity, in making room on this earth for all to live on it in human dignity and with self-esteem; in making room in our hearts for all the earth's people.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

A PROGRAM for relief to human suffering, restoration of displaced peoples, reconstruction of damaged institutions and an advance for Christ and the church, involving an underwriting of well over $100,000,000 is the answer, in part, of Protestantism in the United States to the postwar emergency period in the life of the world.

This amazing fact is revealed in a study of nineteen Protestant denominations with a total membership of 26,000,000. This program is over and above the regular benevolences of these denominations.

This venture represents far more than a financial effort. It is Protestantism's contribution to a peaceful postwar world. It rests upon the compelling conviction that "only in a Christian world can democracy be secure." Money is only the means for a dynamic Christian witness through (1) deeds of mercy and kindness to those in dire need, (2) restoring the breaches made by war and then (3) an advance in evangelism, Christian nurture and Christian social action at home and abroad.

Each of these denominations is promoting its portion of the total program in its own way. However, there is constant exchange of plans, correlation of methods and consultation in strategy. The programs of relief are integrated with those of other agencies.

All this means that our Congregational Christian Postwar Program is part of a larger effort of all Christendom. The total thrust is much stronger than the sum of its parts, even as the football teams now going into action are far stronger than the added strength of the eleven men.

Our program and our strategy are now well known. Plans differ some in Conferences and churches. Each church should learn and coöperate with its Conference plans. On a nation-wide scale let the churches of each Conference study the program as outlined in the brochure, "In His name and for their sake" and then do at least these three things:

One, write into the Every Member Canvasses of this Fall and Winter an increase of at least one-third of its quota for the three years, raise that amount and hold that level for at least the three years of this effort.

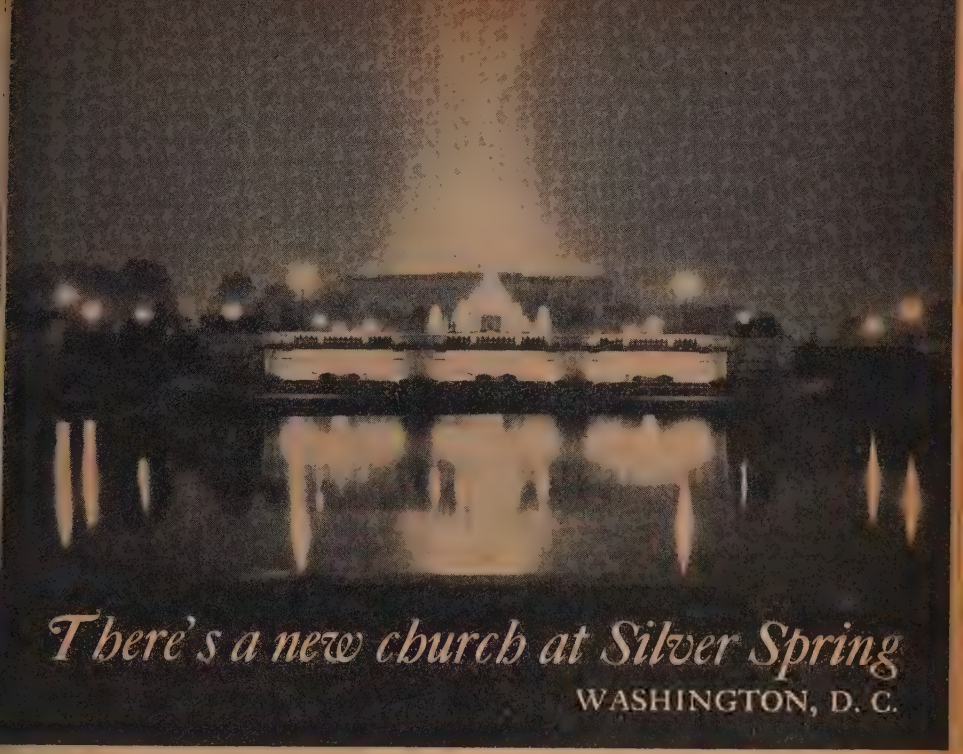
Two, adopt the Sacrificial Saving Plan of C. W. V. R., whereby one-tenth of the membership contributes a minimum of twenty-five cents per week, as a gift over and above all other giving.

Three, supplement these two basic plans with special offerings on Thanksgiving Sunday, Christmas, Easter and Memorial Day and with individual gifts from people who are able and ready to give to this cause amounts above what they give through regular church channels.

We will all be wise if we endeavor to secure through these supplementary efforts enough this year, which, when added to the items above and held for three years, will equal the total amount needed from each church and Conference for our Postwar Emergency Program,

"In His name and for their sake."

A. D. Stauffacher



There's a new church at Silver Spring

WASHINGTON, D. C.

By Joseph H. Stein

With the eyes of the world set on Washington, D. C., it was very natural that the eyes of our Congregational Christian denomination should turn there, too. Obviously, a supplemented Christian ministry was needed for the thousands of government employees who flocked to Washington, and intend to live there permanently.

Our Middle Atlantic Conference was convinced that there was a place for the establishment of a new church in the Silver Spring area, a high-potential suburb with postwar home-building already under way. The Conference requested from the Comity Commission of the Washington Federation of Churches an allocation of responsibility.

Just as soon as a church site had been selected and the approval of the Comity Commission secured, John F. McClelland was called to be the full-time resident minister. At Orient, Long Island, Mr. and Mrs. McClelland had already demonstrated an ability and aptitude for this work. They began on July 1, 1944. In cooperation with the ministers and laymen of the Washington churches, a suitable parsonage was purchased.

Mr. Stein is Superintendent of our Middle Atlantic Conference.

Although services are
held in a high school
building at present,
they do not lack the
atmosphere of wor-
ship and the spirit
of genuine reverence

The first service of worship was held on September 24, 1944, in the Montgomery-Blair High School with seventy-five people present. Less than two months later, the congregation officially requested the Washington Association to meet as an Ecclesiastical Council, to review the proceedings of the newly established church and, if necessary, to proceed to the recognition and reception of the new church into membership. This Service of Recognition and Reception took place on the First Sunday in Advent, December 3, 1944.

The "bold thrust" technique used by the Conference, with strong support from our Board of Home Missions, has made a favorable impression on the young parents of Silver Spring who are seeking a church home for their families. Here, "bold thrust" has meant securing a church site, the purchase of a parsonage with one-third grant mortgage to the church, the willingness of the Conference and the Board of Home Missions jointly to support a minister in the field for three years if necessary, while the people come together to establish the church, and the promise of additional liberal financial assistance when the church is ready to proceed with its building program.

Says John McClelland: "To the young couples of the community, this procedure is evidence of a new day for Protestantism. Of the 120 people who joined the church in the four months the charter membership rolls were open, more than one has said to me, 'The way this church has come into this community makes me feel it has a deep interest in me and in my family.' We realize that this personal approach has been possible only because the Conference and the Home Boards have been willing to relieve us of financial worries."

The members of the Silver Spring

As everyone in Silver Spring was a newcome
served to introduce whole families to eac

This comfortable parsonage was purchased by the Silver Spring congregation as an opening step in organizing a strong congregation

Church, however, have not been content to rely too heavily upon the Conference and the Board of Home Missions. As soon as our church was organized, they began to pledge their support, to the extent of $4,300 for the first year's budget. Beginning as a mission church, Silver Spring Church is already mission conscious. Its by-laws state that at least ten per cent of all pledges shall be given to further the work of our churches at home and abroad. Other churches may well take note of this courageous move!

mmunity, informal church suppers and picnics nd strengthen the fellowship of the church

In considering the future of Christianity and its growth in America, it is heartening to see what can happen in a community like Silver Spring. Of the 120 charter members, seventeen joined on confession of their faith. The others were nominally Christian, but the great majority admitted no active church relationship in Silver Spring before the organization of our church there. The establishment of a new church has called forth the enthusiasm and zeal of a group that was becoming lost to our churches.

As Mr. McClelland talked with the members of the congregation, person after person related his church background and then added, "But I never dreamed that the time would come when I would be so far from the church." Similar circumstances in so many families have made the fellowship of the Silver Spring Church very congenial.

Organizing a church body without a church edifice demonstrates that the church is first of all a fellowship. The church in Silver Spring is still without a building of its own, yet the adjustments they have made for worship in the High School on Sunday and for meetings in homes during the week have brought the people closer.

The minister greets the members of the congregation after services in the High School

John F. McClelland is qualified for his position by his training and practical experience

The population of Silver Spring is 46,000. Ten thousand people live within a one-mile radius of the church site. This indicates a situation with possibilities for phenomenal growth in a new church. The growth in Silver Spring thus far has not been phenomenal. It takes great faith to join a church that is so new and has such large plans for the future. But the members of the Silver Spring Church have that faith.

The great opportunity for building a fine new church in Silver Spring is apparent. Every person of Protestant background who has no church connection in Silver Spring is invited to join the fellowship of this community church. The nearest Protestant church in the area is three-quarters of a mile away. If only one-tenth of the Protestant people without church affiliation in the area become members of the congregation, our Silver Spring Church will approach self-support in three years.

The Middle Atlantic Conference is whole-heartedly committed to the Postwar Emergency Program, of which the launching of projects like our Silver Spring Church is one aspect. Other churches will be organized and nurtured on this same plan as time goes on and America settles into the patterns of its postwar life. The Middle Atlantic Conference is alert to its opportunities and knows that the channels through which it may be of service are unlimited.

Congregationalists of OHIO *proceed without delay*

By Ferdinand Q. Blanchard

There's work—Christian work—to be done in our world today. Relief, reconstruction, rehabilitation—"in His name and for their sake"—as portrayed for us in the brochure which your minister can secure for you from the Missions Council.

Recognizing its opportunity to share in our Postwar Emergency Program, the Ohio Conference of Congregational Christian churches has acted promptly to set in motion the machinery to raise its proportionate share of the $4,500,000 required to underwrite the program.

Without delay our Ohio Conference, at its annual meeting in May, reconstituted its Committee for War Victims and Services as the Committee for War Victims and Reconstruction.

This committee is committed to the task of planning for and securing Ohio's full quota of the postwar emergency fund. And herein lies the distinctive feature of our Conference's plan. In some states, special committees have been charged with the raising of the funds to be disbursed by the Committee for War Victims and Reconstruction, and through the "Substantial and Courageous In-

One of America's greatest concentrations of war industry has taken place in northern Ohio, as evidenced by the "Industrial Flats" of the Cuyahoga River in Cleveland

crease." In other Conferences, two separate committees have been organized, to work in close coöperation.

Our Ohio committee met last June and unanimously voted to take certain preliminary steps in launching the program:

First, the committee recommended to all Ohio Congregational Christian churches that they accept a quota in apportionment benevolence giving for the years 1946, '47 and '48 which will assure an annual increase in each of these three years. This increase represents the amount necessary to raise our benevolence giving from the 1945 level to the amount required to meet Ohio's quota in the apportionment advance. On a national scale this means for each Conference an increase for each of the next three years of at least one-third over our 1945 budgeted apportionment giving.

Second, the committee recommended that our churches endeavor to double their contributions in 1945 for the special ministry of our Committee for War Victims and Reconstruction.

This will be accomplished by the Sacrificial Saving Plan of the national Committee for War Victims and Reconstruction. This plan calls for one-tenth of the membership of each church to contribute a minimum of twenty-five cents per week, $13 for the year. Upon this basis the Conference, and each church, can determine readily its full share.

The success of this plan for giving has been demonstrated by the fact that in 1944, the 688 churches which participated contributed sixty-three per cent of the total amount contributed by our Fellowship to the work of the national C. W. V. R. Gifts given through the Sacrificial Giving Plan are over and above all other giving; they represent sacrifice on the part of the contributor.

To insure full participation and success in this great undertaking, our Ohio committee took three steps:

One, a request was dispatched to the Speakers' Bureau of the Missions Council for capable speakers to present the Postwar Emergency Program at our Association meetings this autumn. It is anticipated that these speakers will be available for other types of promotional activity in specific areas or in local churches.

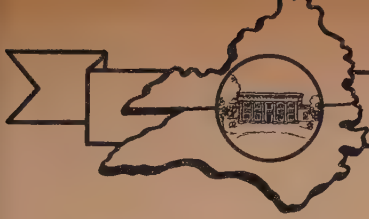
Two, the chairman of the Ohio committee was instructed to write at once to two officials in every Ohio Association, urging that the program be given the right-of-way at the Association meetings this autumn. It is expected that this spotlighting of the Postwar Emergency Program will result in the appointment of an Association Committee to promote action within each Association.

Three, it was provided that our Ohio Conference prepare a folder or brochure setting forth Ohio's responsibility in the Postwar Emergency Program. This folder will supplement, in as brief a form as possible, the brochure prepared by the Missions Council, "In His name and for their sake." The Conference literature will be prepared for distribution at the autumn meetings.

It should be evident from this plan outlined for the program in Ohio that no set procedure is imposed upon the Conferences or churches by the National Steering Committee of the Postwar Emergency Program. Each Conference and church is free to work out its own plan of participation in the program. The program operates through existing channels of promotion with complete reliance upon the present leadership in our churches.

Our Ohio committee is confident that in our Conference, as in all others, our people will assume their full responsibility "in His name and for their sake."

Dr. Blanchard, minister of our Euclid Avenue Congregational Church, Cleveland, Ohio, is chairman of the Ohio C. W. V. R.



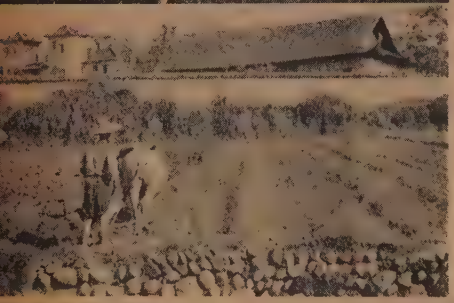
The eyes of the SOUTHERN CONVENTION *are on Shaowu, China*

By George W. Shepherd

In the summer of 1886 one family in the Christian Church, Spring Hill, near Waverly, Virginia, contributed thirty dollars for foreign missions. The following January, the first foreign missionaries of the Christian denomination set sail for the distant Orient.

In the summer of 1945, nearly sixty years later, the pastor of that Spring Hill church and his wife began to prepare themselves for service as missionaries to China. Richard and Dorothy Jackson are going to our Shaowu Mission, in Fukien Province, and will be supported there by the Southern Convention of our Congregational Christian churches as part of a postwar project. A doctor, a nurse and other workers will be sent to Shaowu later. By adopting this project, the Convention is assuming a generous share in our denominational postwar program.

The Shaowu Mission is one of the most historic enterprises of our Congregational Christian churches. Shaowu is a thriving city on the banks of the Min River which flows through the heart of Fukien Province. It derived its name in the Han Dynasty, about the time that Christ was born, from Fukien's Daniel Boone, a man named Shao, who established civilization in the midst of a wilderness.



Shao had even more trouble with the unruly hill tribesmen than Daniel Boone ever had with the Indians. So he built a series of impregnable stone forts surrounding the fertile and well-watered plain on which the settlers had staked their claims. Thus the place became known as Fort Shao, which is the meaning of the word Shaowu.

Naturally such an important center attracted missionaries, and in 1876 it became a mission station. In 1918 our American Board for Foreign Missions established the Shaowu Mission with a staff of fifteen Americans and many more Chinese associates.

Shaowu was a lively place in those days, but our missionaries were lively too. Walking miles over mountain trails, they founded a chapel here, a school there, dreaming about the future of the mission. They established at Shaowu hospitals for men and another for women, and boarding schools for boys and girls.

Dr. Edward L. Bliss, a true scientist and a great lover of men, soon discovered that more than half of his patients in the Shaowu hospitals suffered from malnutrition. So he and the Rev. Edwin D. Kellogg

Richard Jackson, top, soon to be our Southern Convention's representative at Shaowu; and typical farm and country school scenes in old Foochow Province

laboriously brought in American dairy cattle, crossed them with the hardier breed of local cattle, immunized them against rinderpest and, for the first time in two thousand years, the people of Shaowu had fresh milk to drink.

As churches and schools sprang up all over the countryside, a training school for ministers and teachers was opened. The Rev. and Mrs. Charles L. Storrs gave this enterprise their expert leadership and consecrated devotion.

The chapels and schools scattered about the towns and villages fired the boys and girls with enthusiasm and ambition, and they persuaded their parents to permit them to go to school in Shaowu. The result is that Shaowu is full of Han Mei Academy graduates. Indeed, it is now more distinctive to be an alumnus of Han Mei than to be a direct descendant of the Shao clan. The modern education that boys receive in Han Mei equips them for leadership in a China that is rapidly going modern.

The girls' school in Shaowu is Lo Te, meaning the School of Joy and Virtue. It has lived up to its name, with a number of young American missionaries and devoted Chinese

Mrs. Jackson, top; a glimpse of the Shaowu Mission compound; and one of the missionary residences with Dr. Storrs and two native Chinese pastors

Dr. Storrs and his son, Henry, are photographed at their refugee home in Foochow

Christians as teachers. Conservative mothers and fathers, very reluctantly at first, permitted their daughters out of their sight, but they soon developed complete confidence in Lo Te.

You must not suppose that the people of Shaowu and our American Board for Foreign Missions have given up a great work like this because the military madmen of Japan plunged Asia into a regrettable war. There is abundant Christian activity at old Fort Shao. Fukien Christian University and Hangchow Christian College are refugeeing there. Churches and schools, like most other institutions in China, are limping along under terrific handicaps, but that will not be for long.

You know, of course, that in the new China the Chinese Christians are beginning to take over the leadership and much of the operating expenses of missions. We have traveled a long way since the first missionaries began their work in these lonely outposts. But they still need our help, and Shaowu looks forward to the reinforcements being sent to them by our Southern Convention.

In addition to the need of new personnel, buildings must be reconditioned, equipment supplemented, and opportunity provided to our Chinese associates for specialized training. Although the enemy has not invaded Shaowu, the staff of the mission is sadly depleted, and buildings and equipment need repair.

The gallant men and women who have served at Shaowu have done a splendid Christian job. Now, as the end of the war approaches, Shaowu is in a strategic position to render to postwar China an outstanding service.

So the Southern Convention begins, as a part of its postwar program, a new chapter in the life of the Shaowu mission, making it a keystone in the reconstruction of the new China.

Dr. Shepherd has been a missionary in China since 1917. His knowledge of our Shaowu mission dates back to 1923 when he was assigned to the mission.

Your State Conference or your local church can link its life to a specific project of Christian missions at home or abroad as has our Southern Convention. For full information, write to James E. Walter, the Project Department, 14 Beacon Street, Boston 8, Mass.

They looked ahead 95 years ago!

By Elizabeth H. and Donald H. Frazier

About the year 1850 Christian worshipers began a church in Oakville, Connecticut.

For fifty years they met successively in a factory, a school and a chapel. In 1899 the church received a deed to the chapel. Over the past forty years, two enlargements of this chapel, purchase of a parish house, a parking lot and a parsonage have marked the material progress of the parish.

Today a new parsonage, together with adjacent land for locating an adequate church building has been bought. All the mortgages have been burned. Yet Oakville will continue to be an aided church. Why?

Oakville is a part of the Waterbury-Naugatuck Valley industrial area. Its people are workmen of immigrant stock one and two generations removed, originating in fifteen or more nations and coming to Oakville from many different states of the Union. Owners and officials of the employing companies have always lived elsewhere.

There has for many years been sufficient local money for a church to live but not enough for it to meet the challenge that the community presents. Here is a large group of young people who could go wrong as easily as right. Here is needed an effective ministry to large numbers of residents whose stay in town is likely to last only a year or two. Here is a group of loyal laymen, permanent residents, who might have become paralyzed by despair.

All this and much more justify the decision of the Connecticut State Conference to support the work of Christ in Oakville. The aid has preserved the church from despair; it has made excellent leadership possible; it has been the margin of progress through the years. A letter from the pastor says, "The aid from the Missionary Society of Connecticut has given a stability and steadiness to the work which would not have been possible without that help. . . . Our plan for the future, as in the past life of the parish, is for steady and constant growth."

Conference support, then, has enabled the Oakville parish, and many other parishes like it, to do their work well. It has underwritten Christian freedom.

Thus the Oakville Church is a practical answer to the question, "Why should we give special support to a State Conference?" Like the question, "Why should I support my children beyond the age when the law allows them to go to work?" the answer has to do with one's hopes and desires. Loyal churchmen will answer according to their ideas of Christian citizenship; and of the will of God as consciences hear it. They will take into account two important facts when determining their relationship, as church members, to their State Conference.

First, a State Conference does not exist to absorb the excess labor and money of local churches and of individuals. It exists to perform in the Conference area deeds of grace which local churches want performed but which they cannot do alone. Every Congregational Christian church member takes on the character of the State Conference whenever he takes a few minutes to picture the work he would like to see done in an area which is just out of the reach of his local church. Conference offices, committees and annual meetings have been established that this work may be carried on steadily and in an orderly fashion.

Second, among our Congregational Christian churches the State Conferences are, with the exception of local churches, the most dynamic centers of fellowship and accompanying morale. State Conference meetings send most delegates home with a sense of rededication to the tasks of the Kingdom.

What does the State Conference do? Changing times and seasoned experience have brought it about that most State Conferences now perform these functions:

1. Supporting religious services in thinly populated areas and in areas where the available money is not

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Mr. and Mrs. Frazier were formerly associated with our church in Shelton, Connecticut, and are now with the Union Church, Proctor, Vermont.

This is the second article in the series, "How Our Churches Live," by these authors.

The parsonage of our church in Oakville provides a pleasant home for the minister

sufficient to meet the challenge of the situation.

2. Helping to plant new churches and to combine older churches into larger parishes.

3. Helping leaderless churches to find the "just right" pastor.

4. Supplying a third party perspective when a local church has internal clashes of opinion or unhappy external relations.

5. Stirring youth to Christian activity through summer conferences, rallies, and the services of a youth worker.

6. Helping churches face emergencies such as fire, flood or a disabled pastor.

7. Setting churches and their views in proper perspective before the home and foreign mission boards.

8. Advising the Laymen's and Women's Fellowships.

9. Providing editorial talent for a State Conference magazine.

10. Improving the quality of the ministry through convocations, pastor pastorum work by the Conference executive, lending libraries, reading lists and visual education libraries.

11. Co-operating with other denominations by welding community churches and developing interdenominational projects.

12. Receiving, disbursing and accounting for local church benevolences.

13. Securing and investing endowments and Conditional Gifts.

So there are reasons for special support of a State Conference. A gift to a State Conference is an expression of the faith which builds our Congregational Christian Fellowship. No fellowship is as strong as a giving fellowship. Christian freedom is nowhere more pervasive than in a properly functioning Congregational Christian State Conference.

U. S. has its own D.P. problem

By Kenneth Underwood

A child in a tent outside Pascagoula, Mississippi, ship-building boom-town, waits with fear-haunted eyes for her parents to return from work.

A small town high school student packs her bag and sets off for Baltimore to become a bomber builder by day and a victory girl by night.

A New Haven, Connecticut, war bride crosses the country to be with her wounded husband in a California hospital and lives the days in terrible loneliness.

A township in Maine unites its religious forces into a larger parish now that so many folks have left the farms for war and war industries.

A downtown church in St. Louis suddenly finds itself surrounded with people from the Ozarks who seek their old-time religion in store front sects, not in its staid, dignified worship service.

Ministers take to trailer parsonages and chapels in order to preach to a procession and to serve a parish that changes membership every six months.

Kenneth Underwood, a student at Yale Divinity School, is the author of the current mission study book, "Christianity Where You Live," available from the Pilgrim Press.

Photographs from Farm Security Administration and U. S. Department of Agriculture.

Mr. and Mrs. Akahoshi, who once retailed fruits and vegetables in California, now sit in an Arizona relocation camp afraid to come out into the land of their adoption.

A Negro soldier from Alabama honorably discharged from the army is met in Louisville, Kentucky, by his mother who tearfully pleads with him not to come home with her, for she knows that he is changed by the war, that he won't take Jim Crow laws lying down, and that may mean her boy's blood on the clay of Alabama.

This mass migration of war workers, soldiers, war brides and agricultural migrants has reached into almost every home in America. Experts on population shifts tell us that since 1940 one in every ten Americans has left whatever hamlet, town or city he lived in and has gone somewhere else.

Children suffer most from the mass migrations of wartime. They are a national care

Most of the population shift has been from the center of our nation to its periphery. More than five million of our people have trekked from the Middle Atlantic states, the North Central states, and the mountain regions of Kentucky and Tennessee to the West Coast industries, the mass-production plants of the Great Lakes, and to the ship-building and embarkation areas on the East Coast and the Gulf of Mexico.

Within our states, millions more have drifted from farm areas to war plants. Whole villages and farms have become deserted. About 130 cities have borne the brunt of the population shift—big cities already bursting at the seams, such as Washington, Detroit, Chicago, Los Angeles and Seattle. Little cities such as Pascagoula, Mississippi, Wichita, Kansas and Herrin, Illinois, have had to back up planlessly into waste lands without sanitation, transportation or housing facilities.

The entire movement has been largely without plan. The federal government at first left the war centers to their own devices. In many areas a sort of frontier lawlessness and rugged individualism reigned. Only with the uniting of community resources under the leadership of civic-minded church leaders did some order issue from chaos.

America has seen clearly during these past five years what can happen to communities when they become morally confused. We have seen it in the doubling and tripling of juvenile delinquency while church facilities remained unused. We have seen it in Sunday schools half filled and unattended by neighboring trailer children because church people didn't want their children playing with "riffraff." We have seen it in churches fostering dog-eat-dog denominationalism when the religious needs of thousands of unchurched

Children who live in trailers lack the companionship and guidance of a real home. Our church schools can partially fill this gap by providing wholesome activities

people on the outside of the cities could be met only by "combined operations" and the pooling of all resources.

But we have also seen how well people can meet the problems of mass migration, poverty, loneliness and racial hatred when the moral and religious will is strong within them. We have seen it in the rebirth of denominational coöperation in hundreds of communities. We have seen Christians leading the fight for the rights of the underdog—migrants without vote, children without recreation, families without housing except at extortion rates. We have seen the church devising new ways to work with people on the move because it had the will to follow them with its gospel to the ends of the earth—even if that be stinking migrant camps in the bogs of New Jersey or shack rows for ship builders in Mississippi.

The hardest years of work with uprooted people are ahead, not behind us. The great shake-up is beginning again. Millions of families will again be cut adrift as plants reconvert or entrench. The great one-tenth of our population used by the other nine-tenths to fight a war will be coming home.

Let us pray and plan in our local churches and communities that we will not be as socially and morally unprepared for peace as we were for war.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for month of May 1945, $3,155.70
Total income, June 1, 1944 to May 31, 1945, $62,235.05

Helping Through Prayer

HOW SHALL WE PRAY FOR JAPAN AND THE JAPANESE?

I KNOW that many Christian people are very deeply troubled today, trying to decide how an earnest Christian should react to what is going on in Japan and how he may pray intelligently as well as buy war bonds.

The experience and testimony of one who has suffered the indignities of a Japanese prison and who still feels that we ought to pray for Japan and for the Japanese may be helpful. Dr. Samuel Heaslett, Bishop of South Tokio, has written a stirring book under the title "From a Japanese Prison" telling of his painful experiences following the Japanese attack upon Britain and the United States.

For 42 years Dr. Heaslett has sought to serve Japan, as a missionary and as a Bishop. He was widely known, greatly honoured, and loved by large numbers of Christian and non-Christian Japanese. On the very day war broke out he was arrested, carried off to a police station in Yokohama, and thrown into a narrow cell, 9 feet by 5 feet, with 4 criminals. It was midwinter and bitterly cold; the bedding was verminous and insufficient; even the common decencies of life were denied him. For 12 days he endured utter miseries and was not allowed to communicate with his friends. Then he was moved to a prison where he had a cell to himself and conditions were decidedly better. He was permitted to receive food from outside; but he was constantly subjected to long and painful interrogations with the object of entangling him and making him incriminate himself. "You are a liar!" yelled the police inquisitor; "You know you are telling lies!" Yet with firm self-control he kept his temper and presence of mind.

Bishop Heaslett's own conclusions are that "there are three things which every Christian should keep in his mind and prayers as he thinks about Japan and the Japanese. *First*, that evil, brilliantly organized, has captured Japan . . . *Secondly*, we must work and pray for the speedy destruction of the present evil régime in Japan, not least for the sake of the Japanese people . . . . *Thirdly*, we must never forget that even today in Japan at war, fruits of Christian living are still being shown in the lives of a small minority of individuals."

THE ONLY THING TO FEAR IS FEAR!

These words of George Herbert Palmer suggest the source of the late President Roosevelt's famous remark in 1933 which is just as apropos today:

"The Good News of the Fatherhood of God I accept, and find in it daily strength. In my own small way I have experienced some of the varieties of power that came to Jesus through this truth and know the support they offer. Chief among these is companionship. I am never left alone. Whatever happens brings me God's kind voice and an opportunity for growth coupled with bounteous outgo. Fears cease. The only thing worth being afraid of is now seen to be fear. That is disloyalty. It assumes that our Father has evil in store for us. But anyone who has tried will find that his constant care can be trusted."

Fred Field Goodsell

KANSAS MOVES AHEAD

By Frank H. Korab

The laymen at Durham listened night after night as Frank Scribner told the story of the desperate situation faced by the Original Plan of the Annuity Fund for Congregational Christian ministers. They learned that the "Debt of Honor" campaign had bogged down before it had reached the halfway mark, that Original Plan annuitants faced a cut in their annuities not later than the coming January unless something was done.

Then the men decided to adopt the Unit Plan. Donald Adams threw his cohorts behind the cause. The laymen of every state were to be challenged with the project.

Jim Compton was at Durham. Quietly he had absorbed all the details of the problem. When he was asked to head up the Kansas Unit Plan, there was no flourish of words. Returning to Wichita he started an organization and publicity drive that raced Kansas across the line to be the first state raising the Unit Plan quota the initial year.

Jim Compton appointed a state committee to assist him. Some of us stood around and cheered. Others went to work, as did Dr. Clemens Rucker of Sabetha, a staunch layman who, with his church, went "all out" to help. Some dependable men of Wichita rallied behind Jim, a case of the home town backing up their local man who had been put on the spot!

Each year more than the quota has been raised. At this time over fifty per cent of the Kansas ten-year quota has been reached. A great faith has taken possession of Jim. He plans now to complete the ten-year schedule by 1947 instead of 1952.

How has the Unit Plan been so successful in Kansas? The Conference office backed it to the limit. Letters and publicity clicked on schedule. Conferences have given proper programming. But most important is the leadership of Jim Compton. A past state moderator, he had handled State Conference budgets for years, and when he passed the word out that the Unit Plan was on Kansas' docket, there were no doubts or questions: the people came through.

When asked how he did it, Jim says: "Letters were sent out to key people and ministers explaining and asking funds and the funds rolled in. It was as simple as that." How exciting! Just a nice, quiet tornado. Nothing much to mention in Kansas, but it jarred the New York office!

When we talk about Kansas and the Unit Plan and the unusual leadership of Jim Compton, there is no desire to glorify the state. Bragging of Jim Compton will not spoil him. He is a rugged, straight-from-the-shoulder, genuine servant of the church and will not be bothered with exposure to publicity. He says, "The sum total of our efforts seems to have produced results, but for the life of me I don't know why they did."

The Mission Theme of the Year

By Emory Ross

During 1945–46 the churches of North America will study Africa. This foreign mission study theme was chosen three years ago by the representatives of the twenty-six Protestant denominations, the Congregational Christian churches among them, who comprise the Board of Managers of the Missionary Education Movement, publishers of our yearly mission study materials. These books and leaders' guides for every age group are used by study and discussion groups in Protestant churches throughout the country.

There were very real reasons for their choice. Africa is to be one of the world's most searching tests as to what the nations are really prepared to do toward international coöperation. The world is relatively free at this period to choose the attitude to be adopted toward Africa, for Africa itself is still unable to make effective application of the pressures and counter-pressures on other nations which are employed in international politics. Africa, therefore, will be a test of our real desires and determinations in the postwar world.

Britain and the other nations with colonial interests in Africa have accepted the fact that America will

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Dr. Ross is Executive Secretary of the Africa Committee of the Foreign Missions Conference.

participate in the formation and maintenance of colonial policies throughout the world. They are perhaps not altogether happy about this, but they desire American participation in other matters of international importance and seem prepared to concede a place in colonial affairs as a part of the price. Nor is it to be overlooked that in almost all of the European colonial powers there are groups which really want the support of informed, liberal American opinion in colonial matters.

The sum of these three factors is the greatly enhanced importance of America in relation to Africa. In some ways, the most important issue at present is America's participation in the establishment and maintenance of policies which will contribute to Africa's constructive development.

That participation cannot be shaped solely by our government personnel. Its basic pattern must be molded by informed and expressed public opinion.

At this point the vital role of our churches in regard to Africa becomes clear. They must inform the people and secure the expression of public opinion regarding internationally agreed-upon policies affecting Africa.

Our churches are peculiarly fitted to perform this service. In the first place, they have a knowledge and understanding of African needs and potentials based upon a century and a quarter of close relationships with great masses of the African people. Common activity in spiritual, educational, medical, agricultural, literacy and social fields have given our churches a knowledge and understanding of the African people unapproached by any other group in American life. In the second place, our churches are committed to vigorous stimulation and support of all American participation in world affairs which is based on the application of Christian principles.

The racial aspects of the African scene require direct and undiluted Christian treatment. The modern church has a shamefully spotty record on the subject of race. Nothing in man's experience, however, excels Christianity when applied to the problems of race—or to any other human problem. The American

churches need to join their sister churches of other lands in reforming their own attitudes and realistically applying Christian principles in their racial relationships with Africa.

The attainment of self-government by Africans without unnecessary delay is not only a political requirement in some respects; it is a moral necessity. American public opinion should support its attainment.

The educational services rendered by Canadian and American Christian missions for more than a century are among the most powerful modern factors in Africa's development to its present stage. Congregational Christians have been among the pioneers in the establishment of those missions.

All these great aims will be helped or hindered to a great degree by the will and character of our people. If they will study Africa this year with careful, mature judgment and high realism, they will shape events which will have incalculable consequence for Africa and the world.

The Africans in these pictures are typical of those with whom our missionaries work in East Africa and West Central Africa

Here and There

MARY M. LAGO

A Good Year

As a well-run business reports regularly to its stockholders, so our General Council reports to the members of our churches on the state of the denomination. These are the figures for the year 1944.

Our net gain of over 20,000 in membership is the largest gain in twenty years. Our total membership is now 1,113,960.

We have 5,875 churches. Our church school membership totals 489,677, a decline of 14,556 for the year, but a small loss in view of the many young people in war service.

We have 5,675 ministers; of these, 3,075 are pastors and 545 are in the chaplaincy or similar work. Because ministers have returned from other service and from retirement, the number of vacant churches increased by only forty-six to a total of 676, one-half the number vacant during World War I.

The total given for benevolences was $3,350,919, an increase of $436,608. Contributions for home expenses increased by $1,255,057. Pastors' salaries rose above the 1943 level by $100 per pastor; this, however, still does not equal the increased cost of living.

Our State Conferences, mission boards, Pension Boards, Council for Social Action and Committee for War Victims and Services all show splendid balances for the year. The denomination as a whole had a total income from all sources of $5,607,954 and funds on hand of $50,656,215.

A record to be proud of! Can we keep it up?

Joint American Board and Mid-West Regional Meeting, LaGrange, Ill.

The program of this important meeting will center largely in the International Seminar being opened under the leadership of Ruth Isabel Seabury at Chicago Theological Seminary this autumn. The dates of the meeting are October 23 to 25.

The Board of Home Missions and the Council for Social Action will also be represented, and considerable stress will be laid upon the Postwar Emergency Program. The needs on the fields will be explained and discussed. The annual American Board sermon will be preached by the Rev. T. K. Vogler, of Hinsdale, Illinois.

If the travel situation continues difficult, this meeting will be largely made up of those from the Greater Chicago area. In any case the planners of the meeting will work within the limits of the government's needs

An Important Sunday

Harvest Festival Sunday is of greater importance this year than ever before. The piles of vegetables and jars of fruit are more than a pretty decoration for the front of the church at an annual service; they are a symbol of the plenty which surrounds us on every hand while millions of people in other parts of the world are suffering from starvation or near-starvation. All our churches should secure "An Order of Service for a Harvest Festival—1945" from the Town and Country Department of our Board of Home Missions, 287 Fourth Avenue, New York 10, New York. Fifty cents per 100.

ABOUT PEOPLE ABROAD

The Sahib Explains

Dr. Alden H. Clark, Senior Secretary for India, affectionately dubbed "The Sahib" by his associates, above, shows a richly colored Indian turban to three new India recruits. From left to right are Raymond A. Dudley, Associate Secretary for India, now in India on official business; Miss Ellen L. Moulton, R.N.; Dr. Clark; and the Rev. and Mrs. Harold W. Heckman. This picture was taken at the American Board's Recruit Conference in Boston, when seventeen new young workers were assembled.

And the G.I. Said

Overheard in Yunnan, China, by Miss Leona L. Burr, temporarily teaching at refugee Hwa Chung College: First G.I.: "Well, the missionaries certainly deserve a lot of credit for working here!" Second G. I.: "Credit! They get credit enough. It's *cash* they need!"

Rotary Knows a Good Thing

The Rotary Club of Sian, Shensi, China, has elected Harold W. Robinson of Sian, its president for 1945–46. Chinese, Americans, Britains and many other nationalities are members.

By Dorothy P. Cushing

Surprises and Surmises

With their days and nights haunted by problems of passports, visas and transportation, the Foreign and Travel Departments of the American Board still hope that by the time this goes to press some forty-three new and experienced workers will have sailed to the Near East (twenty-five), to Africa (eleven), and to India (seven). Returning to the United States for furloughs, Miss Edith L. Douglass of Bulgaria and Turkey, and Miss Grace Towner, of Turkey, took to lifeboats when their ship struck a floating mine and caught fire. The boat was too badly damaged to proceed. They took refuge in Athens, Greece, awaiting new transportation.

Good Antidote for Hollywood

Exuberant Paul E. Nilson of the Boys' School, Talas, Turkey, got some sixteen millimeter movies from the American Office of War Information, and with true Nilson verve began showing them widely in schools, villages, factories and before officials. The films, ranging from sports to Toscanini, show, says Mr. Nilson, "a truer picture of America than any others and are a good antidote to Hollywood."

No Hush-Hush About This

It is not a military secret that there are many American soldiers in China. If you have a boy there, write him the suggestion that he look up Albert C. Hausske, Yenching University, Chengtu, Szechuan, China, should he be in that vicinity. He will find there a real friend!

Hi Ho! Come to the Fair!

Integrating the best social elements of "pagan festivals with Christianity" is being done successfully in many lands. Word now comes of how the Rev. R. H. Gaikwad has promoted in Vadala, India, a Christian "mela" or fair, to which came some 1,200 persons to eat, sleep and share fellowship in camps under the trees. Christian books were sold, services conducted, dramas given. Now many other villages want the "mela" to come to them.

This Is It!

Among the new recruits bound for the Near East are four young Americans who personify Christian brotherhood in an unusual way. They are Yoshio Fukuyama, Nisei; Robert S. King, Jr., Negro; Mae Kieliszek, of Polish ancestry; and Angeline Ducas, of Greek ancestry—all going to teach in Turkey!

By Air Mail from Africa

comes word through Miss Mary W. Hurlbut of Elende, that local churches are giving more than what comes to them from America! In addition, the women have bought linen, communion services and baptismal bowls for eleven areas. In the Girls and Boys Boarding Department, eight tons of rice, eleven tons of beans and two tons of citrus fruit were raised in one year toward the support and feeding of the students. Africa is doing its part!

Through the Shadows

Many are the friends of the Rev. Proculo Rodriguez, of the Philippines, in the United States. They will rejoice to learn that although he and his family have gone through dangers, privations and illness, they are safe and well. Mr. Rodriguez farmed and continued his church work. In his mountain hide-out he preached to animists and in four months had brought 100 of them out of the darkness of paganism to the light of Christianity.

First Things First

When Lt. Richard Spencer, Fourteenth Air Force, the son of Mrs. Pearl F. Spencer, herself in the Philippine prison camps, had his plane shot down behind Japanese lines in China, he escaped by shaving his head and impersonating a coolie. "It was a miracle . . . I did a lot of praying . . ." he wrote his mother. Then he added, "When I write my book, it will not be *God Is My Co-Pilot*, but *I Am God's Co-Pilot!*"

"Ding Hao"

In Chinese that means, "You're a regular guy!" It's a familiar greeting from the children. When Albert C. Hausske of China wrote his son, Lt. Albert J. Hausske of the United States Marines, on active service in the Pacific, he said he hoped that even though the Marines were "tough" they still could practice Christian principles. Lt. Albert, Bronze Star and Purple Heart, replied: "I am with reputedly the toughest division in the Corps. I have seen them fight more courageously than I ever imagined possible, *but* I have also seen them . . . *in the front lines* giving away their last drop of water, . . . their last cigarette, to the civilian prisoners and *even to the wounded Japanese soldiers.*" Father Hausske had his answer.

HOMELAND HIGHLIGHTS

BY IONE CATTON

LET MORTAL TONGUES AWAKE

To sense fully the richness and variety of our denominational Fellowship we must know the local fellowships, here and there, who are making unique contributions to our united life. Annually, Welsh people of the Northwest gather in great numbers for a song fest (Cymanfa Ganu) in our Bryn Seion (Mount Zion) Church at Beaver Creek, Oregon. This year the theme of their fest was "Prayer for Lasting Peace." Through Sunday afternoon and evening the wooded hills rang with the mighty singing of old familiar Welsh hymns. If our nation could be sung into peace, this group in our Fellowship could do it for us. John Rhys Griffith, minister at Bryn Seion, holds the record for the longest of our Oregon pastorates—since 1908.

YOUTH CHOIR IS INTERRACIAL

Fifty Christian youth—Chinese, white, Negro, Japanese American—are singing together every Wednesday evening under able direction in Portland, Oregon, and finding new and rich fellowship. Their choir is one of the projects started by Mr. George Thomas, Director of Race Relations under our American Missionary Association for our Oregon Conference. He works through the Portland Council of Churches.

LETTER FROM THE PHILIPPIANS

The Rev. and Mrs. Karl Philippi have started upon an exciting adventure. They have cut the ties that bound them to the Cadman Memorial Church in Brooklyn, New York, and migrated to a little village upstate. Quite a change from a city of three million to a community of a thousand or two, from a church known throughout the nation to one hardly known beyond its own bounds! There's a reason. Not far from the little village, a new community is growing up. The neighboring city of Utica is spilling over into a suburban enterprise. Mr. and Mrs. Philippi are investing the next years of their gifted lives in ministering to the religious needs of this new community. We hope to see there, some day, a great Church of the Philippians!

A NEW PILGRIM FELLOWSHIP CHAPTER

Miss Mabel Curry, a fine young Negro woman working under our

Church Extension Division, says in a monthly report: "I have just returned from a meeting of the Texas–Oklahoma Conference. We organized a State Pilgrim Fellowship in this Conference. And what do you think? These young people set up a budget including money for two retreats a year, funds for Pilgrim Fellowship literature, an amount for Tillotson College and fees for sending as many young people as possible to Kamp Knighton. How are these for initial steps?"

ANOTHER PATTERN FOR THE POSTWAR EMERGENCY FUND

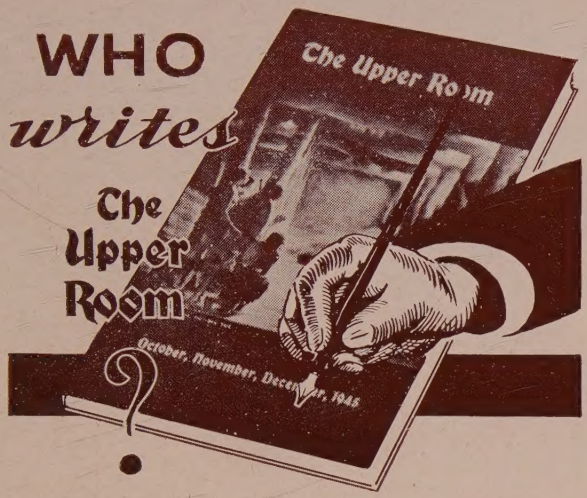
First Church, Springfield, Massachusetts, believes in spiritual mathematics. They have been giving $3,000 a year to benevolences. When they knew that our churches were increasing their benevolence goal from one and one-half million to four and one-half million for the next three years, they began to do some calculating. "One and a half is to four and a half as three thousand is to five thousand," they figured. Their new goal, therefore, is set at $5,000, their "reasonable service." To this end they have begun a Campaign of Calling, not the regular Every Member Canvass, but a call upon all persons not now giving to benevolences, or able to give more, presenting the challenging opportunities for meeting human need. They are asking each auxiliary within the church to increase its gift. Dr. William E. McCormack, pastor, reports that the church will use its annual Forefathers' Day observance as an occasion for ingathering of funds for postwar reconstruction.

ON HIGHER GROUND

North Dakota Conference has joined the newly organized State Council of Churches. Also, they have voted to reach a goal of $10,000 this year for the Committee on War Victims and Reconstruction.

NEIGHBORHOOD LIFE MOVES FORWARD

Dr. A. E. Randall of our New York City Union calls our attention to a community in which 20,000 Negroes are living side by side with a large Jewish population. A majority of the houses have been condemned and will be torn down to make room for a city housing project. This is in a section of Brooklyn. Among these 20,000 Negroes there is not a single Negro doctor nor dentist. Housing congestion, tensions, underprivilege spell the picture. But Mr. and Mrs. Homer McEwen have moved in, with their two little children. In one of the old buildings they have begun regular worship services. Vacation Schools were held; boys' and girls' clubs are flourishing. Enterprises for the improvement of living conditions are being planned by the church group. This ministry looks toward neighborly relations between all the people who call this community home.



Many of the world's outstanding Christians—preachers and laymen, bishops and missionaries, pastors of famous churches and of remote circuits—men of all evangelical denominations—contribute the daily devotions in The Upper Room.

The October-November-December issue, for example, contains contributions from writers in twenty-six states and three foreign countries and from seven Army and Navy chaplains and six service men.

You will not want to miss this copy of The Upper Room, so be sure to send your order in promptly. Ten or more copies to one address, 5 cents per copy, postpaid; yearly subscription by mail, 30 cents; four years, $1.00. Yearly subscription, Army personnel overseas, including first-class postage, regular editions, 65 cents; pocket edition, 50 cents. Order from

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